











# *An* ANSWER

TO SOME

## **Calcs of Conscience** Respecting the COUNTRY.

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## AN ANSWER

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### CASES OF CONSCIENCE

Quest. I. *W*HEREIN doth the oppression of the Country principally consist?

*Answ.* THERE is an oppression of Rulers often spoken of in Scripture: But besides that, there is an oppression contrary to commutative Justice: this is committed principally in these three ways.

I. WHEN they take the advantage of the ignorance of others. Men that are otherwise knowing Men, are ignorant of the worth of some Commodities; and Men take that opportunity to extort from them. Men that are ignorant of the worth of things, have a dependence on the Integrity of the Seller, who thereby hath an Advantage to gain more than is meet. Sometimes they get twice the value of it. Men's ignorance doth expose them to become a prey to greedy Men. The Seller knows that he could sell it cheaper, but the Buyer is ignorant, and so is defrauded. Sometimes Men sell that which is trash at the price of that which is commendable. The Apothecary sells his Drugs that have lost their vertue through age, to ignorant Men. It is an easy thing for crafty Men to abuse those that are ignorant. And in Country-Towns, Men sometimes give a shilling for that, which at the Market Town, might be had for six pence.

2. WHEN they make their advantage of the Necessities of particular Men: When there is a general Scarcity, the Market-price will inavoidably rise; but where there is no Market, particular persons may be in great necessity; there be few in that Town that can supply them. If they go to another Town to buy the charge will be considerable; the Man is also in a strait because strangers will not trust him, and the Seller takes that advantage

to oppress him; the Scripture takes notice of the oppressing the poor, *Prov.* 22. 16. *Prov.* 14. 31. It may be Lawyers may be guilty of taking excessive Fees.

3. WHEN they take the advantage on the good nature and ingenuity of other Men, by lying in Debt beyond the proper time of payment. Multitudes of people in the Country are not beforehand, they spend their Money before they have it; the extravagancy of their expences forces them to lie in Debt; the inevitable Providence of GOD casts some Men behind hand; in that case they should compound with their Creditors: but some through a profuse way of living, can't conveniently pay their Debts: Hereby the Creditor is reduced to straits, loses the improvement of his own Estate and sometimes the Debt is lost; the Debtor dies, and there is no Estate; the Creditor dies, and the Children can never recover their Father's dues. GOD was very strict in requiring to pay the hireling his wages. *Lev.* 19. 13.

Q. II. *IS it lawful for Men to set their Dwelling Houses at such a distance from the place of Publick Worship, that they and their Families cannot well attend it?*

*Answ.* It is lawfull to do it when a few make a beginning of a new Plantation under a prospect of obtaining the Ordinances in a little time. But it is quite Unwarrantable where there is no such prospect.

WE read in Scripture of a *Sabbath day's journey*: *Acts* 1. 12. but that was a tradition, not an injunction. Some take it to be a Mile; some two Miles, according to the different sort of Cubits. It is tho't that the Armies of *Israel* incamped in the Wilderness at that Distance from the Tabernacle, *Num.* 2. 2. They are ordered to pitch over against the Tabernacle, we read it, far off about the Tabernacle. This is thought to be 2000 Cubits; because there was to be that distance between the Tabernacle and the People, when they passed over *Jordan*, *Josh.* 3. 4. But supposing this to be, it



will not prove that two Mile was a Sabbath day's journey. For there is reason to think that when the Children of *Israel* encamped in the Wilderness, they took up the space of Twelve Miles square; so that some of them would be six Miles off from the Tabernacle.

*Object.* 1. THE Prophet, 2 *Kings* 8. 1, 2. directed the woman of *Shunem* to remove out of the Country, because of an approaching Famine; and she sojourned in the land of the *Philistines* seven years. And it is very probable that tho the *Israelites* were cut off from worshipping at the Temple, being commanded to sacrifice at *Dan* and *Bethel*, yet they had places near, where the law was publickly read, and publick Prayers made: yet she is directed to live else where.

*Answ.* THE Land of the *Philistines* joined to the Land of *Israel*, and she might have opportunity by going two or three Miles, to join with some of *Israel* in Worship; yea the north-east parts of the Land of the *Philistines* was not very far from the Temple at *Jerusalem*, and she might have better opportunity for Worship, than in her own Land.

*Obj.* 2. IT seems the Woman of *Shunem* was wont to travel on the Sabbath to Mount *Carmel*, which was twelve Miles, 2 *Kings* 4. 25.

*Answ.* IT doth not appear that it was ordinary for her to go thither on the Sabbath; tho possibly she might on some extraordinary occasions.

Q. III. IS not the depreciating the Bills of Publick Credit matter of Provocation?

*Answ.* IT must needs be; for great wrong is done to many Persons who have received them according to their denomination; and have been forced to put them off as if they were of less Value. Some Men are able to help themselves, by getting greater wages for their Work, and advancing the price of what they bring to the Mar-

ket; but others have been great Sufferers by this practice; and if ever the Bills are called in such as are in debt, either to the Publick, or to particular Persons, will be great losers. It may be some of them will be undone thereby. The temptation to the Merchants was to get the Money into their own hands, that thereby they might make Returns to *England*. They would give thirty shillings in *Bills*, for twenty in *Silver*. And they may afford it, that have Sold, and do sell their Goods at excessive Rates. They are under no necessity to do thus; for they have the command of the Market, and might buy the produce of the Country at such prices, that they might make as profitable Returns, as now they do.

Q. IV. *Is it Lawfull to wear long Hair?*

*Answ.* IT was the Custom in *England* to cut their Hair all off, in imitation of King *Henry* the Eighth, who out of an humour, as *Dr. Fuller* says, cut off his Hair. This custom continued for about threescore years: but by degrees, Men took a greater liberty; thô some Men placed Religion in it yet in length of time, they were not so scrupulous as formerly. And some wore their Hair very long. And many of those that wear Periwigs, use such as are of a very great length. And the custom doth now prevail among Pious People. But it seems utterly Unlawful to wear their Hair long; It is a great Burden and Cumber; it is Effeminacy, and a vast Expence.

ONE Scripture that condemns it, 1 Cor. 11. 14. *Doth not even nature itself teach you, that if a man wear long hair, it is a shame to him?* That which the light of Nature condemns, is a Moral Evil. The light of Nature is to be our Rule in ordinary cases. The reason why it is a shame to wear long Hair is, because it is a Sin: the light of Nature doth condemn it; therefore it is sinfull.

THE principal Objection that is brought to evade the Authority of this Place, is, That by *Nature*, Custom is meant. So *Dr. Hammond* expounds it: I judge he doth it that he may strengthen

himself in his *Arminianism*, that he may have the better pretence to expound it so, *Eph. 2. 3.* where it is said, *We are by nature children of wrath, even as others.* His Exposition there is contrary to the Rule of *Faith*; and in this Place, contrary to the Rule of *Life*. We sometimes say that Custom is a second nature: yet it is never so used in the Scripture: the Interpretation is without precedent: and the Apostle being presently after to speak of Custom, useth another word: *1 Cor. 11. 16.* He saith, We have no such *Custom*. The Apostle's Expression is very remarkable, He saith, *even Nature itself*, as if he had foreseen that Men would put a false interpretation on his words. He doth not content himself to say, *Nature*; but that they may not suppose he meant *Custom*. He saith, *Even Nature itself*. Undoubtedly he was guided therein by the Spirit of GOD. Besides, it was not true that *Custom* taught them that it was a shame for a Man to wear long Hair: for it was the *Custom* of the *Greeks* to wear their Hair *long*: The *Romans* wore their Hair *short*; but the *Greeks* wore their Hair *long*. *Homer* calls the Grecians *Comati Achivi*. And when *Alexander* was in a rage with *Cassander* one of his Nobles, he took him by the Hair and knocked his head against the wall. Moreover in the next verse, *1 Cor. 11. 13.* The Apostle to shew, that Nature teaches Women to wear their Hair *long*; He saith, *If a woman have long hair, it is a glory to her; for her hair is given her for a covering.* GOD gave it to *Women* for a covering, but not to *Men*.

ANOTHER Scripture doth also condemn it, *viz. Ezek. 44. 20.* *Neither shall they shave their heads, nor suffer their locks to grow long, they shall only poll their heads.* Here are two Extrems forbid; *Shaving the head*, and *suffering their locks to grow long*. This must either signify some spiritual thing; but no Man can devise what; or some Gospel Institution; and if so, why is it not enjoined unto Ministers in the New Testament, or else it is a Moral Law: and so it must be. One part of it is surely Moral; *They shall not shave their heads*; therefore the other part is Moral also; *They shall not suffer their locks to grow long.*

THE Command of GOD requiring the Nazarites to nourish their Hair, is no vindication of long Hair; but a forcible reason against it; which will appear if we consider two things.

1. SUCH Actions as under their *ordinary* circumstances, are Moral Evils; under *extraordinary* circumstances, be very good: So for *Brothers* and *Sisters* to joyn in Wedlock, as *Adam's* Children did: For the *Brother*, among the *Jews*, to Marry his *Brother's* Wife: So for a Physician, to give an intoxicating Potion: to do that which ordinarily is contrary to a Rule of Modesty. One Command, in many cases, must give way to another.

2. THE Nazarites were to deny themselves many comforts, to shew us that we should be mortified to the things of this World. Upon a Religious account, they were to abstain from Wine & Raisins, etc., and upon that account, they were to deny themselves of that neatness and comeliness in wearing their Hair that was a duty in other Men.

It was a part of the Calamity that came upon *Nebuchadnezzar*, that his Hairs were grown like Eagle's Feathers, and his Nails like birds' claws, Dan. 4. 33.

[The following Letter, written by the same learned Author many years ago, may be here inserted.]

SIR,

In compliance with your desire, I now send you my Thoughts concerning *Periwigs*. I cannot see sufficient Reason to condemn them Universally. GOD does allow Man by *Art* to supply the defects of *Nature*. Hair artificially prepared may supply as fully and innocently, the want of Hair, as any other matter artificially prepared.

But yet I judge that there is abundance of Sin, in this Country, in wearing *Periwigs*. Particualrly, in these two things;

First, When Men do wear them needlessly, in compliance with

the Fashion. Their own Hair is sufficient for all those Ends that GOD has given Hair for. One Man's Hair is comelier than another's. And so it is with their Faces and Bodies. Some cut off their Own because of the Colour; it is *Red* or *Grey*; Some, because it is *Streight*; Some, because it is *Frizel'd*; and some only because it is their *Own*.

Secondly. When those that may have just occasion to wear them, doe wear them in such a Ruffianly way, as it would be utterly unlawfull to wear their own Hair in. Some of them are of an unreasonable *Length*; and generally, they are extravagant as to their *Bushyness*.

We have no certain way to pass a Judgment upon this *Practice*, but by comparing it with such general Moral Rules as we are bound to Observe. It renders it somewhat *Suspicious*, that the *Practice* did at first take its rise from very *Corrupt* Men; and that it was long before it did obtain among those that were *godly*. But if it disagree with Moral Rules it is altogether to be Condemned.

The *Practice* seems, to me, to have these four *Evils* in it:

1. It is an *Uncontentedness* with that Provision that GOD has made for Men. GOD has generally given Men such Hair as is comely; and a sufficiency of it. And when it is so Men have cause to be well satisfied. When GOD has given to Men such Hair as is suitable to answer the Ends of Hair It seems to be a *Despising* of the Goodness of GOD to cut it off, in compliance with a Vain Fashion. If GOD lay Affliction upon them, they may use lawfull Methods, to moderate the Affliction: But these Men, tho' GOD be Bountifull to them, *are not Contented to be at His Finding*.

2. It is *Wastefulness*. Abundance of Money is *needlessly* spent in maintaining this *Practice*. Some of the Men that use it, have need enough of the Money other ways; and lay themselves under Temptation by this *Extravagancy*; either to oppress Men in their Dealings or to be more Pinching in other Cases, than they

ought to be. And those Men that have more plentiful Estates, have no Liberty to use them according to their own Pleasure. That Money that may be laid out to *Advantage*, should not be spent *Unprofitably*.

3. It is *Pride*: they do it to make a great *Shew*; It is from an Affection of *Swaggering*; it is an Affecting of *Finery* that there is no just occasion for. They count it *Brave* to be in the Fashion; crave the honour of being counted as *Gallant* as others. It is too much *Flaunting*.

4. It is *contrary to Gravity*. There is a Masculine Gravity that should appear in the Countenances of Men, discovering a Solemnity of Spirit. But this *Practice* is *Light* and *Effeminate*. Thô it make a *Shew* yet it takes much away from the Presence of Men. Such *Curiosity* discovers much *Vanity* in the Mind; and makes others to esteem the more lightly of them and not to shew that Respect to them. This *Practice* makes them look, as if they were more dispos'd to *Court a Maid*, than to bear upon their Hearts the weighty Concernments of GOD's Kingdom.

But I am fearful that the Stream runs so strong this way that no Endeavours will work a Publick Reformation, until GOD does give Men another Spirit, or lay them under other Dispensations. Yet it may not be without good Effect on some particular Persons, if a Testimony be borne against the *Practice*; if not to *Reduce* any, yet to *Prevent* some that were in danger.

Thus Sir, I have endeavoured to give some Satisfaction to your Desires; which I hope you will take in good part, from your Servant.

N—H. *July*, 29. 1701.

Q. V. *WHAT Night doth belong to the Sabbath?*

*Answ.* THE Night before the Sabbath-day. These two Considerations clear it.

1. THAT from the Beginning, the Sabbath began in the Evening. That Text, *Lev. 23. 32.—From evening to evening, ye shall celebrate your Sabbath*, doth immediately respect the day of Expiration; but that is to be kept as a Sabbath, from evening, to evening. But this doth further evidence it, because the First Sabbath began in the evening. When the Evening and the Morning had made the Sixth Day, as soon as the Sixth day was past the Sabbath began: and so it continued, during the Time of the Old Testament. And if the Christian Sabbath began in the Morning, the seventh part of time is not kept.

2. THO' the Resurrection of CHRIST made a change of the day, yet there is no reason that the Time of the day when He rose, should make a change of the Time of the day wherein the Sabbath should begin.

(1.) BECAUSE the Scripture doth not assure us in what exact Time CHRIST rose: if GOD had appointed that we should begin the Sabbath then, He would have given us light to know when that Time was: for the Scripture is a perfect Rule. But none of the Pen-men do design to tell us the Exact Time when CHRIST Rose.

(2.) IT is not the manner of Men, when Solemnities are kept in Memory of some great thing that hap'ned on such a day, to have a regard to the Time of the day; as in keeping Princes' Birth-days. So among the *Jews*, they had no regard as to the Circumcising of their Children, to the Time of day when they were born. If a Child were born on the Sabbath, an hour *before* Sun-set, it might be Circimcised the next Sabbath an hour *after* Sun-rise, when it was not compleatly seven days old.

(3.) WE have no reason to think that in the first Institution of the Sabbath, GOD had respect to the very Moment of Time when He ceased from the Work of Creation. The Woman was the last Creature that was made on the Sixth day; but we have no ground to think that She was made the last hour of that day. The

sixth day was a working day: but we have no reason to think that GOD was creating all that day.

*Q. AT what Time of the Evening doth the Sabbath begin?*

*Ans.* JUST at Sun-set. There be some in this Country that begin the Sabbath in the dusk of the Evening, when the Darkness prevails over the Light. They ground their Opinion on that Scripture, Neh. 13. 19. *And it came to pass when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, &c.* But this place doth not prove their Opinion; For the word in the Original is, *When the gates of Jerusalem began to be shaded;* which might be some considerable time before the Sabbath, *Jerusalem being compassed with Mountains\**.

*\*Quum obumbrarentur porta Jeruschalaimorum ante sabbatum—i. quum sol vergene ad occasum, dispareret a portis Jeruschalaimorum, hoc est, tempestive admodum; quia sol propter ad-versos montes, celerius illorum conspectui occultabatur. Hoc autem præcepit, rationem habens legis, Lev. 23. 32. Tremel. & Jun.*

—Come prima le porte di Jerusalem erano adombrate.—Italian Bible.

—dando l'ombre de monti vicini.—Margin.

—als de poorten van Jerusalem schaduwe gaven, voor den Sabbath.—Dutch Bible.

*Nebemie se reglait sur l'ombre des portes de la ville. Par David Martin.*

*Quia Moses primo, vesperam hic, et in coeteris diebus, commemorat; Videtur sane vespera seu nox, prima suisse; ut et Hebræi putant, et deinceps supputare jubentur suas serias & dies passim, a vespera in vesperam.—Eugubinus, cum plerisque nostrorum putat in hoc primo die suisse tantum vesperam, non mane, ut in aliis quia mane sit finis noctis, nox autem non præcesserit, quia initium distinctionis rerum est a luce.—Sed hoc aperte est contra expressa verba Mosis, qui ita non secus in primo dicit quam in aliis diebus.—Chrysostomus iniquior est Judæis contentibus a vespera diem auspicandum, quasi omnino a luce primus hic dies inceperit: sed rationibus non agit. Sane cum Judæi hunc a patribus morem habuerint diem exordiendi & supputandi a vespera et Moses a Domino ita illos jubeat; sic Mosen putarim a patribus didicisse diem primum sic capisse, et hunc deinceps morem servatum.—*

MERCERUS in Gen. 1. 5. p. 14, 15.

BUT it is very manifest that the Sabbath begins at Sun-set. The World being made in the time of the Equinoctial; the first time of Darkness, and the first time of Light, made the first Day†.

†—*Est ergo Synecdoche in vespera & mane: et utrumque intelligitur, non ut terminus simplex, sed ut terminus continuatus. Vespera igitur et mane pro tota duratione ac vicissitudine prima tenebrarum et lucis, hic accipitur: ut sit idem, ex vespera & mane, quod ex tenebris et luce, ex nocte et die factum esse diem unum.—Quæritur, Cur vespera ponatur ante mane, cum nox die sit*



*indignior. Respondeo; Non est causa, quam multi afferunt, quod vespera sit finis dei: mane finis noctis: quasi dicat Moses, Ex vespera, id est, ex die terminata per vesperam; et ex mane, id est, ex nocte terminata, per mane, fuit dies primus. Neque enim dies prima artificialis præcessit noctem: sed contra, nox præcessit diem: quia tenebræ præcesserunt lucem: ut docet contextus. Causa vero aperta est, quin tunc vespera, hoc est, initium tenebrarum & noctis præcessit mane, hoc est, initium lucis & diei primæ artificildis. Tenebra enim præcesserunt lucem; nox diem, non Contra. Non igitur mirum, quod prius fuit tempore, id etiam prius nominari. At que hac, sine dubio, prima et antiquissima est diei naturalis dispositio a vespera ad vesperam, seu ob occasu ad occasum lucis. Levit. 23. 32. A vespera usque ad vesperam quiescetis Sabbatho vestro. Quam Judæi, et plurimi populi alii, Itali, Bohemi, Silesii, hodie retinent.———Isdem plane terminis, vespera et mane, tam primus, quam sequentes dies definiuntur. At dubitari non potest, dies reliquos habuisse noctem, et diem artificalem: fuisse horis 24. definitos. Eisdem igitur partes, idemque spatium primus dies habuit. Nox vero alia ejus dari non potest, præter tenebras abyssi. Has enim Deus vocavit noctem. Ergo sine dubio dies primis cæpit ab initio tenebrarum, id est, a primo puncto Creationis terra et abyssi: et in lucis prima terminatione desist; quod spatium cum fuerit 24. horarum: Consequens est, tenebras seu noctem primam duodecim horis durasse; et lucem seu diem primam artificialem, nocti æqualem fuisse. Est enim mundus, omnium consensu in æquinoctio verno vel autumnali conditus. DAVID PAREUS in Gen. 1. p. 41, 42.*

See Mr. William Prynn's Dissertation concerning the true Time of the Inchoation and Determination of the LORD'S DAY SABBATH, which was compiled in the Year, 1633—and Printed at London, 1655.

AND when the Sun set on the sixth Day there were six days compleat, and the Sabbath began. And it is determined by GOD that then it is Even, when the Sun is set. Lev. 22. 6. 7. *The Soul which hath touched any such shall be unclean until even, and shall not eat of the holy things unless he wash his flesh with water; and when the Sun is down he shall be clean.* The like is Deut. 23. 11. *When evening cometh on, he shall wash himself with water; and when the Sun is down, he shall come into the camp again.* And it was counted both by the Jews & Heathens, that when the Sun was down the Day was at an end. Judg. 14. 18. *The men of the city said to him on the seventh day before the Sun went down, What is sweeter than honey? Had the Sun been down, they had lost their wager.* 2 Sam. 3. 35. *David sware, saying, so do God to me, and more also, if I taste bread or ought else, till the Sun be down.* Exod. 22. 3.

Q. VI. *IS not Unfaithfulness in Officers and private Persons, a Provocation?*

A. Undoubtedly it is. We may suppose that Magistrates

and Ministers, were they informed, would bear a due Testimony against Drunkenness, Sabbath-breaking, and other sins. But such things are seldom punished, for want of information. Many persons are bound by Church-Covenant to watch over others, and Officers are bound by Oath, to inquire into Disorders, and give information. But many times there is a fame of such things, but seldom Complaint is made to Authority. Possibly some Persons are obnoxious themselves, and are afraid that if they bring out others, that they shall be brought out.

BUT the great Reason of this is the want of a Spirit of Religion. Men are not concerned for the Honour of GOD, the preventing of Judgments, and the Recovery of their Brethren. They are afraid that others will be disgusted, that it will be a foundation of ill-will and Contention. Officers don't consider the solemn Bonds that they are under, and the Account they must give to GOD of their Oaths. It may be they Pray that Sin may be purged out of the Land; and that Religion may flourish; but they are notoriously negligent of doing what GOD and Man expect from them.

Q. VII. *IS not the neglect of bringing others to the Profession of Religion, a Provocation?*

A. IT must needs be. It was foretold of CHRIST, that *all nations shall call him blessed*, Psal. 72. 7. GOD promised to Him that He *would give Him the Heathen for his Inheritance*, Psal. 2. 8. And it is a part of that Love and Duty which we owe to JESUS CHRIST, and to the Souls of Men, as we have opportunity, to be prevailing with other People to give entertainment to the Gospel. Great pains were taken that way in the first Ages of Christianity. and with great Success. But there is great reason to fear that we have not answered GOD'S expectations this way.

1. THERE has been a neglect of bringing some of our own Nation to the Profession of the Gospel. Many in and about *Rhode Island*, and in the *Naraganset-Country*, have fallen into Heresy,

and some almost into Heathenism. And we have been too much unconcerned about reducing them unto the Right way. We have reason to reflect on those Words to the Shepherds of *Israel*, Ezek. 54. 4. *The diseased have ye not strengthened, neither have ye healed that which was sick; neither have ye bound up that which was broken; neither have ye sought that which was lost.* There has been something done of late Years, at *Rhode Island* & the places adjacent; and it has not been without Effect. But it was too long before it was taken in hand, and has not been followed with sufficient Application. If we had done much more it would have been more Acceptable to GOD. When the Kingdom of CHRIST doth not flourish, Satan's Kingdom will prevail. Our Diligence might have prevented the growth of Atheism and Prophaneness, and have preserved many from falling in with the Apostacy.

2. THERE has been a neglect to bring the *Indians* to the Profession of the Gospel. Something has been done through the Piety of particular Men, and at the Cost of some in *Old-England*; But we are reproached abroad for our Negligence. Many Men have been more careful to make a Prey of them, then to gain them to the Knowledge of CHRIST. The King in the CHARTER says, that the Undertakers did profess it to be their principal design to bring the Natives to the Knowledge of GOD. But we have very much failed of prosecuting that Design to Effect. We must bring them to Civility and to learn our Language. *Paul* says to the *Corinthians*, *I seek not yours but you*, 2 Cor. 12. 14. The Reverse is too true of *New-England*. It may be on that account GOD hath made them to be a scourge to us. GOD says to *Ezekiel*, *Thou art not sent to a people of a strange speech, and of an hard language;— Surely had I sent thee to them, they would have hearkened unto thee*, Ezek. 3. 5, 6. We have reason to fear that we are much to blame for their continuance in their Heathenism.

3. WE have Neglected to bring *Servants* to the Profession of Religion. Some Men are careful to make their Servants learn

their Catechism, to make them attend Family and Publick Worship. But Servants should be brought to the Profession of Religion; they need to practice Religion, as well as their Masters; and their Masters are bound to take care of their *Souls* as well as their *Bodies*. GOD required *Abraham* to circumcise his *Servants*, as well as his *Children*, Gen. 17. 12, 13. Here you may observe two things. 1. GOD says, *They must needs be circumcised*. 2. GOD makes this to be a Token of his Covenant with *Abraham* & his Posterity. If they had proper Helps, they might be as forward in Religion as the *English*. It has been the misery of *New-England*, that under a fear of polluting the Ordinances, they have neglected proper means to make Men godly.

Q. VIII. *DID we any wrong to the Indians in buying their Land at a small price?*

A. 1. THERE was some part of the Land that was not purchased, neither was there need that it should; it was *vacuum domicilium*; and so might be possessed by vertue of GOD's grant to Mankind, Gen. 1. 28. *And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.* The Indians made no use of it, but for Hunting. By GOD's first Grant Men were to subdue the Earth. When *Abraham* came into the Land of *Canaan*, he made use of vacant Land as he pleased: so did *Isaac* and *Jacob*. (a)

(a) Gen. 1. 28. Subdue) *By keeping it in a state of subjection, and service to Man.* Annot. *The three first Verses of the Ninth Chapter of Genesis, are the best Commentary on this place.* And GOD blessed Noah and his sons, and said unto them. Be fruitful and multiply, and replenish the earth. And the Fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

*The Indians did eat the Beasts of the Forrest, and cloathed themselves with their Skins. Thus they used the very Wild-Cats, and Wolves, and Bears; as well as the Deer, and Bever, and other Animals. With their Bows & Arrows and divers Stratagems, they subdued them, and kept them under. By Fowling, and Fishing they got a great part of their Livelihood. The Shell-Fish were*

*their standing Dish. They also made Meals of Chestnuts, Beech-nuts, Walnuts, Acorns, Strawberries, Whortleberries, and Groundnuts.*

*They made themselves comfortable Houses or Tents, covering them with Mats, or Barks of Trees. These humble Houses were adorned with the Pictures of Animals ingeniously drawn. But the chief Ornament of them was Hospitality, which was truly excellent. They were Orbicular; and the Fire being in the Middle, conveyed Warmth to the Inhabitants round about, and helped to supply the defects of ther Cloathing. That they might pass the Rivers, and Bays; they made themselves convenient Boats or Cannoos with the Rind of Birch-Trees, rib'd with Cedar.*

*Moreover they had pleasant Fields of Indian Corn and Beans, and Squashes; which being purchased by the English at their first Coming, was a Relief to them. They had no Oxen, nor Horses, nor Iron: so that it may be rather wondered at, that they went so far in their Tillage; than that they proceeded no further. Their sorrowful Circumstances demanded Pity. Whoso mocketh the Poor, reproacheth his Maker. (Prov. 17. 5.) The Obligation Men are under to subdue the Earth, must be consistent with the Rule Recorded, Mat. 20. 15. Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good? It would be very Bad husbandry indeed, for an an industrious Man to oust his slothful Neighbor, and seise upon his Field for himself, under a pretence of Manuring it better. The Owners of Forests, and Parks of Great Britain would be offended, if poor People should offer to enter upon them, and Plough them up; and then plead that they were well Entitled so to do by reason of their Better Improvement of them.*

2. THE Indians were well contented that we should sit down by them. And it would have been for great Advantage, both for this World and the Other; if they had been wise enough to make use of their Opportunities. It has been common with many People in planning this World since the Flood, to admit Neighbours to sit down by them.

3. THO' we gave but a small Price for what we bought, we gave them their demands, we came to their Market and gave them their price; and indeed it was worth but little and had it continued in their hands, it would have been of little value. It is our dwelling on it, and our Improvements, that have made it to be of Worth.

(b) *The Manner of purchasing many of the Indian Lands, may be illustrated by the Answers to the first Question. Abraham gave four hundred Shekels of Silver for a Burying place; Which might be about the value of Thirty Pounds, Sterling Money of England. But where shall we find such a Noble Pair for Buying and Selling, as Abraham, and Ephron were?*

*The Land was very valuable before the Arrival of the English. They indeed by their Furniture, and Culture made it to be much greater Value. The Land was a good Land, a Land of Rivers of Water, of Fountains, and depths that spring out of Valleys and Hills; a Land that nourished and maintained perhaps as many or more Thousands of the Aborigines, Men, Women, and Children, of Comly proportion and Features; as there are English now dwelling upon it. It would be good for White Men to follow the Poet's Advice.*

*Nimium ne crede Colori.*

Q. IX. *IS not the Multiplying of Suits at Law a Provocation?*

A. IT must needs be so. It is a *Sign* of Contention, and a *Cause* of Contention. *Moses* complains of it, *Deut.* 1. 12. *How can I myself alone bear your cumbrance, and your burden and your strife?* And it occasions a great deal of *Expen*ce and great *Lost of Time*. It is in this case generally as it is in War, that one party, if not both, are to blame, *1 Cor.* 6. 6.

1. SOMETIMES it rises from the Injustice or Unmercifulness of the Plaintiff. The King of the *Ammonites* challenged what was not his due, *Judg.* 11. 13. And the Servant did very ill, that took his fellow-servant by the throat for a small debt, *Mat.* 18. 28.

2. SOMETIMES from Dishonesty, or Disingenuity of the Defendant. Many Men lie shamefully in Debt, and break their Promises, which is a just Provocation to others to Sue them. They bring others under such necessity that they will be great sufferers, if they do not seek their Remedy at the Law. The Rule is, *That we owe no man any thing but Love*, *Rom.* 13. 8.

4. SOMETIMES through the greediness of *Lawyers*: the more Men contend at Law, the more *they* gain, and they stir up strife among Neighbours and when Persons are Cast, perswade them to Appeal; say to them, as *Absalom* on another case, *2 Sam.* 15. 3. *See, thy matters are good and right.*

Quest. X. *IS not a spirit hankering after Ceremonies that are not Instituted by GOD, a Provocation?*

A. YES, because it is contrary to the Second Commandment: *Exod.* 20. 4. *Thou shalt not make to thyself any graven Image, &c.*

1. THIS is an Arrogating a Power that GOD hath not given to Men. It may be said to them that do it, *Who gave you this Authority?* Decency and Order may be without any new Ceremonies: *Jeroboam* was taxed for assuming a Power that did not belong to him: *1. Kings* 12. 33. *So he offered upon the altar which he had*

*made in Bethel, the fifteenth day of the Eighth Month, even in the Month which he had devised of his own heart——.*

2. IT is a Reflection on the Wisdom of GOD; as if they could Mend His Institutions. As if they could find out a Better way of Worship, than He hath Appointed, *Col. 2. 23.*

3. IT is a Presuming on a Blessing without a Divine Warrant: *Math. 15. 9.* Teaching doctrines [*which are*] commandments of men.

THERE be many other Practices that are plainly Contrary to the Light of Nature.

HOOPED Petticoats have something of Nakedness; Mixt Dancings are incentives to Lust; Compotations in Private Houses is a Drunken Practice.

*FINIS.*







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